

UNITY

Allen Elizabeth W. 189

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, DECEMBER 29, 1888.

[NUMBER 18.]

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UNITY will be sent to any new subscriber from now to March 1, 1889, for 25 cents, or to five new names sent together for one dollar.

Clearance Sale of Books.

We have on hand about \$1,000 worth of books which we wish to convert into cash during January, and as an inducement to UNITY readers to purchase at once we offer them at the following low prices, which will hold good through January unless our stock of any particular book is closed out sooner. The prices are net in Chicago; postage must be added if books are to be sent by mail.

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Allen's Our Liberal movement in Theology, retail \$1.25, January price 88 cents, postage 8 cents.

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Miss Campbell's "Jack's Afire" or "The Burton Torch," retail \$1.50, January price 50 cents, postage 13 cents.

Carew's "Tangled," retail 75 cents, January price 45 cents, postage 8 cents.

Chadwick's Book of Poems, retail \$1.25, January price 87 cents, postage 7 cents.

Chadwick's The Man Jesus, retail \$1.00, January price 70 cents, postage 10 cents. The Faith of Reason, at the same price. In Nazareth Town, and other Poems, at the same price.

Chadwick's The Two Voices, Poems of the Mountain and the Sea, retail \$1.00, January price 60 cents, postage 8 cents.

Champlin's Heart's Own: Verses, retail 75 cents, January price 45 cents, postage 6 cents.

Dr. Channing's Note Book, retail \$1.00, January price 70 cents, postage 5 cents.

Dr. Clarke's Every Day Religion, retail \$1.50, January price \$1.00, postage 13 cents. Events and Epochs in Religious History, retail \$2.00, January price \$1.33, postage 14 cents.

Frances Power Cobbe's Religious Duty, retail \$1.00, January price 65 cents, postage 8 cents. Darwinism in Morals and Other Essays, retail \$2.00, January price \$1.20, postage 12 cents.

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lustrations will be peculiarly helpful, constituting a history by themselves." Retail price \$3.50, January price to readers of UNITY one dollar and fifty cents, postage 26 cents. We reserve the right to return the money if an order should come from any county where we have an active canvasser, for the book is to be sold by subscription and we must protect our agents.

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Grumbine's Evolution and Christianity. A concise and popular summary of their relation. Cloth, 18mo, retail 50 cts., January price 20 cents, postage 5 cents.

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Knappert's Religion of Israel, retail \$1.00, January price 67 cents, postage 8 cents.

Miles's The Birth of Jesus, retail 75 cents, January price 50 cents, postage 7 cents.

Parker's Lessons from the World of Matter and the World of Man, retail \$1.25, January price 75 cents, postage 12 cents.

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Miss Phelps's The Gates Ajar, retail \$1.50, January price \$1.10, postage 10 cents.

Renan's History of the People of Israel, retail \$2.50, January price \$1.75, postage 15 cents.

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Stockwell's Evolution of Immortality, retail \$1.00, January price 50 cents, postage 6 cents.

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Mrs. Wells's "Miss Curtis," retail \$1.25, January price 85 cents, postage 10 cents.

Winchell's Pre-Adamites, retail \$3.50, January price \$2.25, postage 25 cents. World Life, retail \$2.50, January price \$1.65, postage 20 cents.

Mrs. Woolley's Love and Theology, retail \$1.50, January price \$1.00, postage 12 cents.

"A Pure Souled Liar," an anonymous novel, retail 50 cents, January price 25 cents, postage 6 cents.

"Freedom and Fellowship in Religion," a volume of essays and addresses by various writers, edited by O. B. Frothingham. Retail \$1.50, January price 65 cents, postage 10 cents.

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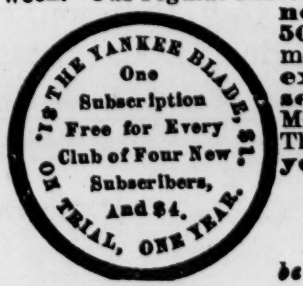
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VOLUME XXII.]

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EDITORIAL.

*"Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."*

IN THE hurry of the Christmas joy and mid the din of its merry greetings, it is pleasant to bid our readers a Happy New Year; but it is not easy to moralize upon the season or to speak the fitting word for the year gone or for the year to come. All this we defer to our next, and so we let this, the last word of the year to our readers, be simply the word of gratitude for past sympathy and the prayer that we may be worthy of their confidence and support in the future. The world moves steadily onward. May we be ready and anxious to keep step with its advancement.

WHAT interpretation are we to put upon the fact that the Anti-Home Rule address presented to Lords Salisbury and Hartington is signed by 864 out of 990 non-Episcopal ministers in Ireland? Here is an intelligent and influential body of men whom even Mr. Gladstone cannot afford to overlook.

A READER of UNITY, sending some pleasant words about the issue of December 15, informs us that "Beautiful Things," printed on that date as "Selected," was written by Ellen Palmer Allerton. The feeling in those lines, lifting them so far above ordinary verse, does honor to the poet and we gladly pass on the word of information, expressing the hope that this rare poetic touch long may linger with its possessor.

"DEATH IN THE CUP," says the orator. "Death in the cup," says the poet. "Death in the cup," says the scientist, and the latter's declaration is the one that carries most weight. He enforces his warning as follows, clipped from the pages of an exchange: "The great London fever of 1789 took scarcely anybody but drunkards and tipplers. Dr. Carnwright, of New Orleans, says the yellow fever in 1866 took 5000 drinking men before it touched a sober man. In the United Kingdom of England, Ireland and Scotland, one visit of cholera swept away over 10,000 persons—not half a dozen teetotalers in that number. In the city of Montreal, 360 teetotalers had the cholera, and but one of them died; while 1500 drinking men died of the disease."

REV. N. P. GILMAN, in his excellent address before the Minister's Institute at Worcester, substitutes Doctor Drummond's interpretation of the *Logos* of Philo Judaeus in the proem of the Fourth Gospel. Then it reads: "In the beginning was the Thought of God; the Thought of God was with God, and the Thought of God was God. . . . All things were made by it; and without it was not anything made that was made. In the Thought of God was life, and the life was the light of men. . . . And the Thought of God was made flesh and dwelt among us, and

we beheld its glory, the glory as of an only begotten from a father full of grace and truth." This rendering of the word *logos* restores the passage to harmony with the profoundest philosophy. Spirit antedates form, thought is before speech. The word is but the created symbol of an idea. "In the beginning" was *thought*—"the thought of God."

A FRIEND'S letter puts a deep question, virtually thus: Ethics, thought *out*, is religious thought, yes,—but may not God, thought *in*, produce the ethics? We would answer: It is always the God in us that produces the ethics in us, but it is the ethics in us which first enables us to *think* the ethical God. In the *actual* order God is always first,—the source of the moral impulse, as of all other vital impulses, in us; but the order of our *thought* is the reverse of the actual order, and we think from our self-consciousness, the effect, outward to the Source,—which man inevitably interprets, therefore, in his own image, bettering the Image as the self within grows better. William Potter, in the *New Ideal*, words the first part of this great thought with noble plainness: "When, as now, we have learned to think of Deity as the very substance of Truth itself, as the very energy within us that draws us to Righteousness, as the very power that 'wells up' in our natures as moral consciousness and that leads us to the altars of sacrifice of all merely selfish loves for the sake of universal well-being, then we have found a phase of religion that can dominate and exalt the soul to-day, no less than did the beliefs that summoned ancient heroism to its tasks."

WE welcome Mr. West's paper, *The New Ideal*, in its new and Boston form. And others welcome it with a sort of hunger, to judge by the list of contributors and hearty correspondents. It aims to replace the *Index* as a journal of constructive liberal thought and applied ethics; and the old guard of the *Index* and the Free Religious Association are ready to salute and to serve in it, for Frank Abbot himself, William Potter, Mrs. Ednah Cheney, O. B. Frothingham, Frederic Hinckley, Moncure Conway, Frederic Holland and others are all represented by articles in the handsome, opening January number, while Mr. Underwood promises full aid. Still others, many others, will welcome it, if it earn even half right to its high name. Mr. West throws great emphasis on his intent to have his monthly paper—perhaps to be a fortnightly or weekly—a *constructive*, not destructive, force, and Mr. Abbot gives the key-note in an article called "*Creative Liberalism*,"—which article the editor hints may prove to be the first of a series of articles by the same thinker. If so, that series alone will make the dollar asked a very small subscription price. Address *The New Ideal*, Hathaway Building, 620 Atlantic Ave., Boston.

THE year 1888 ought not to pass without a centennial allusion to a great event in English history with its lesson of Unity. One December night that year, just 200 years ago this month, King James fled from his palace, and the great Revolution passed its crisis. In the movement which brought this result, the union of all parties and sects was something remarkable. Macaulay says: "The names of Whig and Tory were for a moment forgotten. Episcopalians, Presbyterians, Independents, Baptists, forgot their long feuds, and remembered only their common Protestantism

and their common danger. Divines bred in the school of Laud, talked loudly not only of toleration, but of comprehension." So striking was the unanimity of sentiment in the famous prosecution of the bishops that year that Macaulay says it was the first and last time in English history when love of the church and love of freedom were united in perfect harmony. But it should not be the last. Let Protestant sects unite to-day as in 1688; let them learn also the lessons of the two centuries since, and show justice and sympathy to the Catholic and all other religions; and the cause of the church and the cause of freedom will again become and remain one, and both alike be the cause of humanity and of God.

"THE type of Jesus is the coming type of the true man everywhere,—a living, vitalized man, a just, friendly, brotherly man, of wide, quick sympathies, of incandescent faith and hope." The prophecy is Mr. Dole's, in his little book just out, called "Jesus and the Men about him." And here are the great, plain "We believes" to which his eighty pages mount:

In the love of truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

We believe in one God, the Father eternal, whose righteousness, wisdom, and love rule the worlds.

We believe in the holy spirit of cheerfulness, charity, and peace, which we would win and maintain.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe that we owe our lives to the service of our kindred, our neighbors, the state, and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong and not suffer harm.

We believe that no real harm can befall the righteous in life or death.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints, and benefactors.

We hold to the brotherhood of those who love and serve man, and we hope for the Life Everlasting.

REV. W. F. CRAFTS, of New York, stated at a Sunday-school Convention, that a thousand blanks with questions were distributed among the older pupils of a dozen or more of the best Sunday-schools of different orthodox denominations. It was a written examination on the most important topics of Sunday-school instruction. "The result (he says) shows how much is known of the Bible and of Christian doctrines by the best half of the older scholars in our Church Schools." The first question was, "Why do we call the Bible the word of God?" He regrets to find, out of scores of answers, only one that even seems modeled on the language of the Catechism. "From three schools came five papers giving for answer that pernicious phrase by which the prophets of the New Theology seek to put the Bible on probation: 'We call the Bible the Word of God because it contains the Word of God.'" Other questions were as to "God's Command about the Sabbath;" "What is sin?" "What is baptism the sign of?" "The meaning of the Lord's Supper?" "What is the good of joining the Church?" "Quote passages concerning Heaven and Hell;" "Give the Apostles' Creed," and "Why did Jesus die on the Cross?" Most of the papers had more blanks than answers; and in many cases, the speaker said, the blanks

were preferable to the rubbish that was returned. On the whole it was a most melancholy showing, closely related, he had no doubt, to the ascertained fact that "among church members less than ten families in a hundred maintain daily home worship." "Parents are a thousand-fold more responsible for the general ignorance of the Bible than the Sabbath-schools." "My investigations show that next to nothing is now known of any catechism." He urges a return to ancient modes and standards: Children to attend church as well as Sunday-school; more Bible instruction; the catechism learned at home; and monthly examination papers on the topics passed over.

It is said that Robert Ingersoll, asked if he could really suggest any improvement in God's universe, answered promptly, "Yes! If I managed things, I would make *health* catching instead of disease." The Power he criticizes makes answer through his facts, "I make both catching." We are learning to trace the radiations of health, as well as of disease, in what concerns the body even, but in what concerns the mind and soul every hour's experience brings new witness to the forces of contagion. Gladness is catching; kindness is catching; trust is catching; supreme reliance on Eternal Right, quiet hope in an Eternal Love, is catching. Show, live, be that gladness, kindness, trust, and hope, and you are one who carries virtue in your very presence. Here is one little incident from last Thanksgiving Day in illustration, and all the circling kindness of this Christmas week, and all the inspiration still kindling out and out around the memory of Jesus' life, are but this little illustration written large. "A newsboy took the Sixth Avenue elevated railroad cars, at Park Place, New York, at noon on Thanksgiving Day (the *Journal of Women's Work* relates), and sliding into one of the cross seats fell asleep. At Grand Street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and before she knew it, the girl with flaming cheeks had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third Street, including all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret."

THE NAME UNITARIAN.

A correspondent from Henderson (Ky.) writes: "I now find you are Unitarian without orthodox mythology. Of this I am glad. But why should you or I care to be *Unitarian*? With you I believe in the Unity of God; but why should we name our religion by this one idea? I believe in temperance, but why should I sink my political existence in a party that has but that one idea?"

"You will probably tell me that Unitarianism got its name by its negation of the false dogma of the Trinity, but that it now stands for *all* rational ideas in religion. But does this name properly define it? Why accept and hold on to one that describes simply the one point of an organism? To me it savors too much of a one idea,—too much of *isms*."

"I like progressive Unitarianism in all things but its name. If we could only lop off its name it would be just right. I have never seen my way clear to connect myself with any denomination. Yet, if there was a Unitarian

church here, I should certainly join it—but with a mental reservation against its name.”

The old name “Christian” he thinks the best one still.

“True, at one time it was exclusive and narrow, but by long use it has acquired a significance for all things good and true in our European and American civilization. Besides it is a name around which gather the haloes of many tender traditions—traditions endeared to us by poetry and art and all of which may be preserved to us by interpreting its mythologies in terms of modern science. I believe in development—in evolution if you will—and can see no reason why it is not true of Christianity as well as of other things.”

The above is a very common protest, especially in new fields of labor. And no doubt the designation of a movement by a term, which seems, at least to all unfamiliar with it, to revive an old textual controversy, or cover but one point of a comprehensive faith, has disadvantages. But it is not clear to us that we should find fair sailing under the name “Christian.” It has already been appropriated by at least one denomination, and has been given very contradictory definitions, but ruling out Unitarians, by most of all the rest. It would seem that all names should be regarded as convenient and provisional, and be worn somewhat loosely. If the name remains as stiff and thick as the shell of the oyster, then the creature within will forever remain a mollusk; it will never develop into any other creature.

Rev. H. Price Collier, in his first sermon before his church in Brooklyn, said: “I am what is called a Unitarian; but when in order to be a Unitarian it is necessary to make any man, woman or child uncomfortable who comes here to worship God and learn of Christ, whether as a theist or a Roman Catholic, that day I renounce Unitarianism. I am not here to fight those who honestly disagree with me, nor to draw any more lines among Christians or outside of them.” By this we see that if there is evolution in Christianity, there is evolution in Unitarianism, also. He further said: “I am so fully convinced that a theology is not learned by rote, but must be lived into, . . . that I have come to consider patience and hope as attributes of theology as well as of religion.”

L.

CHURCHES IN CITY AND COUNTRY.

There has recently been issued in New York city a call for a conference at Chickering Hall to discuss the present religious needs of the people and how to meet them. Rev. John Hall, Bishop Andrews, Chauncey M. Depew, Everett P. Wheeler, and other prominent speakers are announced. Accompanying the appeal is the statement that the number of Protestant churches in the city in proportion to population has declined fifty per cent. since 1840.

At the same date, November 29, the *Standard* calls the attention of its readers, both by correspondence and editorial, to the condition of the Baptist churches in the country. It contrasts the state of things now with that of a former time. The change is certainly very significant,—to some it will be startling. The number of declining churches in the rural districts of New England has often been alluded to. Doctor Anderson has within a few weeks shown how the problem presses upon attention in the rich and populous district of Western New York. But the Illinois correspondent, who seems to speak with official authority, says: “Over a large part of the state our country churches are absolutely disappearing, and so far as Baptist labor is concerned, the rural districts over a considerable portion of Illinois are left entirely destitute.” “Where once were prosperous Baptist churches you will now find only one or two Baptist families left.” At the present moment there are not less than two hundred pastorless churches of this denomination in the state, and there are

more than three hundred others that can have preaching only part of the time.

The writer thinks this is largely accounted for by emigration and removals from country to city. Fifty thousand Baptists, it is estimated, have left Illinois for the West and Southwest in the last twenty years. “It is doubtful if any church in Chicago could maintain its present strength ten years, if in that time it should receive no additions by letter from churches in the smaller places.” “It is the country that supplies the fresh vigorous blood and keeps the cities from absolute ruin, both in business, in industrial work, in moral force and religious life.”

Curiously enough, however, in the same paper, a letter from California gives a not very flattering picture of religious affairs in San Francisco. The observer says: “There are almost no churches of any denomination that will equal in vigor and influence those in any of our cities in the Eastern or Western states. The Baptists have but one church here that can be called strong. The church-going population is estimated at about one-sixth of the whole—“about sixty thousand.” “The great mass of the population are entirely irreligious; the whole tone of the city is irreligious to a degree one could hardly realize until coming here.”

This would appear to cast doubt upon the whereabouts of those Baptists who have “gone west” from Illinois.

But there is a more suggestive hint in explanation of the dying out of churches in the communication of the Illinois correspondent. He says, “We have been accustomed to regard the cities as the breeding places alike of all manner of false doctrines, perversions of truth and skepticism, and that indifference to the claim of the gospel which is bred of pleasure-seeking and indulgence in fashionable vices. But it is no longer true that infidelity and agnosticism are confined to the cities. A considerable proportion of our farmers in Illinois, having now reached or passed middle life, who are not Christian men, are pure worldlings. The young people, growing up in their families, are bright, intelligent, and very largely well educated, and multitudes of them are agnostics.”

Here in our opinion, is to be found the real cause of the decadence of country, and even of city churches. Whether Baptists or other professing Christians have emigrated or remained at home, the rural population has not generally diminished. In many portions of the Western States it has increased. The standard of education, however, has been raised and the diffusion of intelligence is marvelous. A modification of opinion on religion, as on other matters, has been the result. The creeds have died by being found out. Dogmatism no longer frightens or persuades men. Most of this territory, where now churches are dead or dying, is a “burnt district.” There was a time when revivals raged there year after year like a devouring fire. Then Baptist churches and all other evangelical churches flourished. Now, the people stand aloof from worship, of whatever name. The most convenient and comprehensive name to call them by is that of “infidels” and “agnostics.” And perhaps these are the true appellations. But one thing is superfluously plain, that so far as religious organization is concerned, the work has got to be begun anew and done over again—if done at all. The old dead and decaying churches are in no condition to do it—nor anything that comes in their name. Any form of faith that has once had possession of a people and then lost it, has spent itself, and can never regain its supremacy. The same religion floods a nation or a race but once.

It is doubtful if any church now existing can go into these rural districts, where the church buildings of waning sects are falling into decay, with any good hope of speedy success. The very name of church is suggestive of old disputes. Rites and sacraments and prayers and professions of religion savor of superstitious ecclesiastical tyr-

anny and a spiritual conceit that men are thankful to be rid of. Certainly only a form of religious fellowship, making the very slightest demands for outward conformity, and chiefly interested to aid the moral, social and intellectual life of the community, can lay the foundations of a lasting organization.

L.

CONTRIBUTED.

DISCIPLESHIP.

On the Judæan hills
Would I have seen the light
The watching shepherds saw,
Turning to noon the night?
Would I have seen the star
That new in heaven shone,
And followed with the few
The new-born Christ to own?

And if mine ears had heard
The Man of Galilee
Speaking from heart aflame
The Truth that maketh free,
Turning from priest and scribe,
Dead rite, and parchment scroll,—
Would I have hailed in him
A Prophet of the Soul?

Those words upon the Mount,
By waysides, in the Town,—
Unwelcome to his time,
Now Holy Scripture grown,—
Would I have read in them
A message from on high,
Or joined the multitude
Who cried out "Crucify"?

Ah, vain for you or me
To ask thus of the Past!
Not then but Now for us
The fateful Choice is cast:
Ever the larger faith
Makes way 'mid doubt and scorn,
And in its latest word
Anew the Christ is born.

His true disciples they,
The wide earth o'er, who own
Truth in her manger low
Ere yet she mounts the throne:
Who from the dead Christ's tomb
Take not the stones to slay
In blinded fear and rage
The living Christ to-day.

They hear the angels' song,
'Tis they who see the light
The watching shepherds saw
Making the heavens bright:
They see the selfsame star
O'er Bethlehem that shone,
And follow joyful forth
The new-born Christ to own.

F. L. HOSMER.

THE PRACTICAL MESSAGE OF UNITARIANISM.

A PAPER READ BEFORE THE RECENT ILLINOIS CONFERENCE HELD
AT QUINCY, ILL.

II.

(Concluded.)

What is the practical message of the Unitarian churches to the poor, the neglected, the ignorant? I wish that I could

see here more clearly, could speak more enthusiastically. The poor are no longer in the churches, least of all, perhaps in ours. Once the very poor belonged to the Christian Church,—it was to them the very bread and staff of life. It seems to be so no more, to the shame of the church, be it said. Why, "the poor" are the very visible body of Christ now in our midst and yet we fail to recognize the fact. Said Theodore Parker in his most orthodox moment: "When the poor forsake the church be sure that that church has long forsaken God." What has the church ever done for me, they seem to say, and echo answers, "What?" Poor people will remain away from our churches until we have shown to them that they embody a reality which they can not well leave out of their lives. But the church must first prove its right to speak to them, the worthiness, sincerity and usefulness of its existence. Let it give cheer and hope to them in word and in deed, but mainly in deed, since ever yet is it true that "deeds speak plainer than words." Let it show that it recognizes and respects them as men and women, and not according to their presumed social rank and want of wealth or so-called respectability. Shall the sittings in our churches be as free to them as to any one? Shall they be spared from being made to feel their poverty by the unostentatious dressing of others? Shall our church members meet these so-called "common" people on real terms of social equality, or only on terms of a pretended equality? On the answer to some such questions as these, depends that other question as to whether we shall have a church constituency to whom a practical message may be sent, and indeed as to whether we have any practical message well worth the sending to anybody.

All the great social reforms and ameliorations should be represented in the church life of to-day. The Unitarian church has done much of this work in the past, but there remains the need to emphasize it yet more. It should seek above all else to bring the true Christ-spirit and Christ-practice into modern life, naturalizing it in the home, on the street, in the shop and office, and on the farm. Our church charities and activities should not be kid-gloved and second-handed in character. The formal giving of silver and gold is the least service we can render. The great need of the day is the giving of ourselves, our time, our love, our wisdom. Our activities should be real outgrowths of our moral and spiritual life; they should neither begin nor end with our own church memberships. All our mission and charity work should be church work, and all our church work should be missionary work. Why is it that most of the benevolent and charity work which formerly found itself inspired by the church almost exclusively, has now been so generally dropped as one of its legitimate functions? Why is it that the reformation of wrong-doers in the community is so constantly left to official and outside agencies, while the church so often stands silent and ignorant of what is being done by legal and secular institutions? The church of to day should not be the annex to any social reform or moral effort, but should rather be the home base from which all these things should naturally flow out into the community. We can't do much for people when we only touch them with the finger-tips of our sympathy. We must take them into the strong grasp of the arms of a real and consecrated love if we would hope to mould and influence them for some practical good results. This, then, should be our distinctive glory,—that Unitarianism touches and reaches in practical ways the human life about it; and whenever more of this spirit takes hold upon our churches they will become more than ever the radiating centers of all the moral influences seeking to elevate society and to strengthen and purify individual lives.

To begin its legitimate work aright every church should be founded on a "covenant of good works;" and Unitarian

churches, whatever else they may believe in and stand for, should believe in the divine efficacy of "going about doing good," and should stand for the salvation of mankind by an earnest, practical gospel of helpfulness. Ours should be a deeply humanitarian religion which loves God through its service to man. If it can not do this well and lovingly, then it fails to meet the measurement of a certain revered and wise saying, "By their fruits ye shall know them," and it runs the great risk of adding one more chapter to the long history of "isms," and of making one more contribution to the already large theological lumber-pile of the past. Are we not, however, too easily complacent with a belief in our own personal goodness and spiritual safety? Are we sufficiently awake to the necessity and duty of doing good as well as of being good? We must do something with our goodness, or it will surely moulder on our hands. We must give it some practical, every-day expression in order to keep it healthily alive. We must do something with our religious convictions or they can not do much for us. My neighbor may be the highest possible ideal of personal goodness, but unless I can be made in some helpful way the recipient of that goodness, then his life has missed for me its richest possible blessing. Christian sympathy is plentiful enough; indeed we have more of it than we can well utilize. But the sorrow of it is that it doesn't bless the world a tithe of what it is possible of doing, for the lack of a plain, practical, homely expression. It begins as a just sentiment, and failing to crystallize into action and materialize into deeds, ends in sentimentality. So the incalculable blessedness possible in Christian sympathy and goodness wastes much of itself on the desert air of a formal, perfunctory, sermon-hearing, Sunday-observing church life. If we have got any religion worth mentioning, or if there is any power of blessedness in our religious life, we should hasten practically to share it with those most in need of it, with those who are as yet strangers to it.

Our interpretation of religion is a common sense one, and it ought in the end to commend itself to the increasing intelligence of the common people. Its rational beliefs and catholic attitude ought to give it a consistent entrance into the free atmosphere of American life and thought. It is brave enough and free enough to listen to "the other side" of every possible question. It encourages breadth and the highest freedom in the intellectual life and cultivates honesty and directness in dealing with all social and moral problems. Its theology is morally sound to the core, and so can do no violence to that ethical integrity which will enter more and more into all future religious interpretations of human life and destiny. Practical Unitarianism thus appeals to the whole man. In his diversity of natures, it sees a grand unity of forces and design which shall yet result in an ideal attainment of harmonious, human perfection.

Lord Brougham said, "All sensible men have but one religion." Have we got it, or any near approach to it? This at any rate must be true: Whatever that expression of the religious life is to be which shall commend itself to all sensible men, it must in time overspread all divisions, harmonize all criticisms, and unite men along the line of a common faith expressed in a common work for the uplifting of humanity. A late writer has said that the urgent need of the times is for a church "with scope enough to embrace, and methods various enough to employ, the most enlightened and the least enlightened members of the community; the most religious and the least religious, the philosopher and the skeptic no less than the ignorant and superstitious. . . . A church existing as a natural human fellowship, its members bound together simply by the spiritual tie of devotion to the highest good each is capable of recognizing; claiming no authority, whether original or derived; with no test of membership but that of interest in the common good; with no limits short of the community

itself; organized so as to combine most effectively the separate good will and the scattered efforts of its members."

Unitarianism as an interpretation of the religious nature and necessities of man can not afford to be too good, or too true, or too cultured for human nature's daily needs; and it can not hope to reach and touch men by the simple culture of the schools and the books, or by the naked ear-touch of the Sunday sermon. Rather, it must take hold of men by the blood-warm grasp of a common human brotherhood, and be able to speak of the deep things of life, wisely and helpfully, because it has touched life and been touched by it. Religion must be something to men and do something for them, or they will cease to value it as one of the great necessities of life.

We want a religion so warm and real that it shall attract and hold the hearts and allegiance of the common people; one which is more than willing to meet half-way any man or woman who is desirous of leading a better life; which is too much in earnest in doing positive, constructive, Christian work among the people to spend any precious time in theological or ethical hairsplitting with anybody; which has sufficient charity to see the intellectual errors and religious short-comings of others and not allow it to make us proud and self-righteous. We need, I should say, more of an emotional and less of an intellectual conception of religion; for any religious culture worthy of the name must recognize man intimately in his emotional and devotional nature. We come nearest to people upon the heart-side, and not upon the head-side. It is ever the emotional life which touches and reveals us to each other, drawing out our finer sensibilities and holding us faithful and loyal to some ideal of personal rectitude. Religion, then, in its ultimate attainment must concern the heart-culture, and need not make too constant demands upon the intellect.

As a religious people we need not recall at all from whence we came, nor be troubled unduly whither we are going. Enough that we are in the line of a grand moral and spiritual evolution; that we are touched and inspired by that spirit which has animated all noble souls who have sought to bring religion down from the skies and domesticate it in our common daily lives. That religion and that church which shall respond to, and be influenced by the future currents of life and thought in this country must, therefore, be helpful, constructive and undogmatic in character, a natural and positive outgrowth of the life of the people. It can never be simply a negative criticism of life and things, looked at from the outside, and not from the inside, of a vital, humane, religious experience. And that religious message which shall most intelligently account for the perplexing facts of life, drawing a divine harmony of goodness and wisdom out of their seeming contradictions, thus evermore recreating a higher faith, and having done this shall put those truths into visible and practical contact with daily life in a wise and uplifting way,—this is, I believe, the one to which the free and expanding American mind will gradually yield its glad and earnest assent. So may it be.

HENRY D. STEVENS.

THE PROPHETS OF THE DECLINE.

Rabbi Hirsch introduced his fifth Chicago Institute lecture with an analysis of the book of Jonah. The book did good service, he said, in this new age as a key to the condition of the Hebrews. The story of Jonah was representative of a class of traditions common among the Jews and Greeks, taking on peculiar features from its Shemitic surroundings. It sprang from the song of a shipwrecked sailor, the psalm of praise in the second chapter giving rise to the story. Jonah was court prophet in the time of Jeroboam II when Israel was in the zenith of its power. Assyria was then the arch enemy of the Jews, and Nineveh the capital of the enemy's country. The Hebrews were distinguished by a fierce fanaticism, a narrow patriotism.

The book of Jonah pictures a universal God who controls heaven and earth; and the prophetic message is a moral protest against the national exclusiveness of the Jewish race. Between the Assyrian prophets and the prophets of the decline stretched a period of 100 years of which no valid account has come down to us.

The prophet Nahum is noticeable for the singularity of his style as well as subject matter. Assyria being the Jews' most powerful enemy, Nahum wrote after the siege of Jerusalem, embodying in the third chapter of his work the highest pitch of joy at the fall of Nineveh.

Contemporary with Nahum was Zephaniah, and of later date Habakkuk, who prophesies that the Judeans shall turn from their evil ways. The third chapter, the only one of importance, is a psalm introduced as a prayer, and describes the coming of God in whirlwinds and rushing waters.

Jeremiah was the giant prophet of the decline, the Isaiah of Jerusalem. His book, full of personal allusions, contains his biography. Though very young when called to be a prophet, and though the life to which he turned was one of danger, the compulsion to speak, he declared, was like a fire within his bones. Jerusalem should fall, the temple of Yahweh be destroyed; the people be exiled indeed, but again be purified and return to Jerusalem. The state should be a religious not a political power. Jeremiah lived in a glorious time for Israel. Under Josiah the law had been discovered, the temple and Jerusalem became the great central sanctuary. Jeremiah's writings are marked with an undertone of sadness, his pessimistic outbursts in the opinion of some critics identifying him with Job. The biographic symbolism of the book has a wider reference to the Jewish people, as with the yoke on the prophet's neck, which refers to the bond of slavery upon his people. Two ideas are emphasized by the prophet. The majority of the people are doomed; but there is always a saving remnant. This *new* Israel shall bear the law on the tablets of the heart, and herein lies the new covenant. Destruction and construction marked the two poles of the Jewish destiny. What the prophet foretold actually took place. Jerusalem was destroyed, the Hebrew families were transported from home, and located themselves in a strange land. Capture meant imprisonment only to king and courtiers; the people, gathering in little villages, were allowed religious freedom. They came to Babylon indeed as Hebrews but they left as Jews; the prophets were at first the only monotheists. The Judeans showed a mixture of two tendencies—toward universality and toward a national religion. The influence of the prophets was limited because of the *official* prophets, and because of the upper ten thousand who were happy not to be called Jews. In a strange land the people looked back longingly toward their former dear abode, and with profound homesickness sang their beautiful and celebrated song of lament. The literature of home had a new charm for them; and in place of the temple rose the synagogue, exercising its noble function of moral elevation. Thrown among a people of bookish tastes the Jews turned to their psalms and histories. After the destruction of Babylon by Cyrus they were thrown in contact with the Persians who believed in a chaste dualism,—the two principles of light and darkness,—and the Persians being nearer to monotheism it was easy for the prophets to inculcate the knowledge of *one* all powerful God. Thus, having gone into exile polytheists the Jews returned Puritans.

Isaiah II was the noblest of the prophets. He taught universalism; a God the father of the world. Israel would be restored, but to a happy peace with all nations; and for all nations the Jews should be a great light. Still, many yet clung to the idea of restoration to Palestine. The picture in the 53d chapter of Isaiah is made a typical portrait of Christ, but the prophet could have had no notion of Jesus when he wrote it. Messiah means anointed. The prophet's

conception of the messianic ideal was the union of the realm. In the two wrangling divisions of the people lay a great misfortune; they prayed for a strong king, for a political strength and independence such as they had enjoyed in the past. The prophet's picture probably referred to the young crown prince. The hope of Isaiah was first that Israel should escape from the captivity, and the Messiah bring them into complete union; second, that they be free from Roman dominion. The hope of the orthodox Jews of to-day is in a Messiah of the House of David. They look yearningly toward a Messianic time—a period of peace and righteousness throughout the world; a reign of harmony, in which indeed the Jews will lead, but in which all may participate. The Messiah will have come, though the Jews be not restored to Palestine, nor the world redeemed from sin through another's sufferings.

Isaiah II, said the lecturer, probably lived during the Babylonian age. Ezekiel is of somewhat earlier date. He was an unattractive writer. The opening chapter of his prophecy is the foundation for the cabala, and the book abounds in strange and weird visions. With the close of Isaiah II the interest pervading the prophetic writings wanes, and the darkness of the decline deeply permeates the prophetic literature that remains to us.

B. G.

POST-OFFICE MISSION WORK IN KANSAS.

Father John S. Brown of Lawrence, Kan., sent to the Wichita Conference the following valuable suggestions on the subject of Post-Office Mission work.

We want a larger variety of tracts. Science, as well as religion, is creating a new heaven and a new earth. It is a divine teacher, declaring the glory of the Infinite. We ought to have more tracts like the one written by Professor Le Conte, showing the relation of evolution to science.

The poet also is a religious teacher. Under the form of fiction, and by ideal examples he is showing the heroism of virtue, and the transforming power of love. We want more poetry in our sermons, more poetry in our tracts.

We have too few tracts adapted to the wants of children. They should be taught by illustrative examples the beauty of holiness, and of a perfect life; of a life made manifest in robust health, cheerful tempers, worthy deeds, and active helpfulness to those needing help. How shall we teach children to practice the virtues they admire in others?

We want some tracts touching the duties of a citizen and a voter; something that will help the citizen and the voter out of the mud and mire of partisan politics, and set his face more steadfastly towards what is just and right.

I have just received this note from an intelligent orthodox lady: "If you ever read novels I suppose you have read the two which are making so much stir at this time. 'Robert Elsmere' and 'John Ward, Preacher.' I should be sorry to have any one believe that either of them gives a fair picture of the belief which prevails in *our* churches." I infer from this that these two novels are doing a good work among those who still cling to their creeds formulated centuries ago. These novels, and others like them, are worthy of the widest circulation we can give them. They are exponents of our deep religious convictions, and our earnest rational faith. The pith and substance of each might be embodied in a short tract.

We want more parables and allegories of the John Bunyan sort translated into modern thought, and widely circulated. The Post-Office Mission worker wants not only the very best seed to sow, but wants also to know the kind and quality of the soil into which he casts his seed.

I suppose the conviction is pretty firmly rooted in the minds of the members of this conference that our Post-Office Mission is an indispensable adjunct to our Missionary work. That it has been the means of making more widely

known our Unitarian doctrines and principles no one can doubt. That hundreds, not to say thousands, have accepted these doctrines and principles through the instrumentality of our mission is well known. That many have found peace and comfort and strength and hope, by means of the papers, sermons and tracts that have been sent, is confirmed by the letters we have received, as well as by personal affirmation. This mission work, after four years' trial, has become so congenial to my feelings and so well adapted to my strength that I hope to be sustained in it so long as I can fulfill its duties. To carry me through another year, commencing with the current month, I shall have to look to the conference and the individual members thereof for \$50. This will not cover all necessary expense, but I expect to receive some stamps from those to whom I send papers, and some assistance from personal friends at the East. I can increase my work the present year two-fold if the means are doubled.

THE REPORT OF ONE KANSAS WORKER.

Miss S. A. Brown, the secretary of the Kansas Conference, embodied in her report the following letter from a Post-Office Mission worker.

DEAR MISS BROWN:

I am in receipt of yours of the 4th instant asking for a report of my Post-Office Mission work, to be read at the coming conference at Wichita, with which request I gladly comply.

Since November 14, 1887, I have written 97 and received 43 letters and postals; have sent out 42 *Reviews*, 382 tracts and sermons (38 Unity Mission tracts, 37 Unity Short tracts, 34 Chadwick's sermons, 53 Clarke's sermons, 44 Savage's sermons, and 176 Miscellaneous tracts and sermons) 86 *UNITYS*, 95 *Registers*, and 75 other liberal religious papers not strictly Unitarian, and have lent 11 books many times over. I have spent \$9.23 and have received 36 cents from applicants.

I have had my share of discouragements, have had many apply to me for literature, and, having sent it, have heard no more from them; but I have also had the word of good cheer from grateful hearts to whom our beautiful gospel of hope and love has come with healing power. I feel this work to be of God and, that being so, it can not fail; so I keep steadily at it, thankful to give my mite to so glorious a cause. I would like to do much more, but can only work with the time, the strength and the means which the good Father has given me.

A Methodist minister in Dakota, to whom I sent sermons and papers, wrote me June 22, "I would like very much to receive more Unitarian literature. I have read what you sent and am very much pleased with it. It is making it somewhat difficult for me to preach the old doctrines, but I am willing to give these up for better. There are many things I can not accept, but it may be as time rolls on, and I have greater opportunities to read, more light will dawn upon my mind." Later he writes of a still deeper interest and a growing belief in the truths of our faith. He can no longer teach the Methodist creed, yet is anxious to continue in the ministry, and asks for information concerning Unitarian schools and churches. This letter I sent on to Chicago and it was answered by Mr. Effinger.

Another whose "house was left unto her desolate," writes of being "much pleased" with what I sent, saying, "As you desired, I found a hope and blessing in it." The Unity Mission tract, "Natural Religion," she says, was "manna" to her. She had become almost an infidel, but is now turning eagerly to the light. Another, whose life is one of peculiar trial, writes to tell me how blessed are the messages she finds; and yet another wrote from the bedside of a son who was slowly dying with consumption and

told of the strength and cheer our literature gave him, and when, in October, the son was "gone home," his word to me was a glad note of victory and triumph through faith in the Love over all. My letter would be much too long if I should tell you of all that I would like to. I am much indebted to Mrs. S. K. Remington of Russell, our county seat, for help given in my local work. That being her home, her acquaintance and opportunities there are greater than mine and she has done much to lengthen my arms to reach the need there. We hope the time may come when sufficient interest may be felt in Unitarianism to give us, at least, a "Sunday Circle," but it is only a hope, with no visible foundation as yet, and we bide our time, knowing, if we do our part, that which is really best for us will surely come.

To all earnest workers, I give a heartfelt "God speed." May we not believe that the little seed we are sowing to-day may yet become a mighty tree whose leaves shall be for the "healing of the nations."

Yours sincerely,

MRS. C. H. KELLOGG.

THE HOME.

THE BABY'S DREAM.

I wonder where my baby strays
Lost in the mystic realm of dreams,
Where meadows, through long summer days,
Trail their green skirts in crystal streams?

What magic winds so softly sweep
All furrows from his peaceful brow?
What fairy strains have lulled to sleep
Bright eyes so wide-awake just now?

Why that faint peal of joy that breaks
Like rain-drops on this care-worn main?
Perhaps some angel's song awakes
An echo in his tiny brain.

KATE HUDSON.

FRANKIE'S GIFT.

I went into the room on Christmas eve, and found Frankie resting his chubby arms on the edge of the table, and gazing with much satisfaction at the Christmas tree which he had prepared to receive his presents. It was a branch of hemlock, stuck in a block, and gaily decked with ends of ribbon, and bits of bright paper and cloth. It stood on the back of the table, and at the base were two large, red apples. On a piece of paper lying in front of them, he had printed in large, irregular letters, "For you, Santa Claus."

He told me he wished he had more to give Santa Claus; that he must get very tired, carrying things to so many houses, and it was a shame no one gave him any presents when he was so good to every one.

He knew Santa Claus liked apples, for the Christmas before he had left *three* when he went to bed, and they were all gone in the morning.

L. M. B.

SNOW-BLOOM.

Where does the snow go,
So white on the ground?
Under May's azure
No flake can be found.
Look into the lily
Some sweet summer's hour;
There blooms the snow
In the heart of the flower.

—Lucy Larcom.

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NOTES FROM THE FIELD.

The Chicago Unitarian Club held its first literary and social meeting Thursday evening, December 13th, at the residence of Mr. John Wilkinson. The pleasant parlors of the hospitable hostess were well filled with an interested company, intent upon promoting the common cause of Unitarianism. Mr. Shorey, the president, upon taking the chair stated that the purpose of the club was not to emphasize differences. He referred to the aid extended by a similar organization in establishing the present Unitarian headquarters, and the need of similar aid for its future maintenance, and dwelt upon the importance of such an office where Unitarians from abroad could come for information and fellowship, and from which our religious influence could radiate.

Mr. Gannett's essay upon "Constructive and Destructive Liberalism" at the outset dispelled the dread, natural to some minds, of the destructive tendency of progress, by showing that in the moral as in the physical world, construction was only possible through such destruction. In the proper development of truth there must be minds that affirm and minds that deny. But there should be the self-questioning. Have you treated your mind fairly, have you striven to offset the biases of temperament as well as to avoid reactions beyond the line of reason? The liberal with truly wide sympathies in religion will hope first to construct the temper that is only afraid of fear, and of ignorance, and of blindness to thoughts good and beautiful; the temper of trust in Reason as the Divine Spirit of Light in man, which guides to larger outlooks. The liberal's second hope will be to go out as the apostle of religious feeling toward the new universe which science revealed. He will by his life show that feelings of awe and love must dwell in the soul capable of perceiving God's world. The liberal's third hope will be to disseminate better religious ideas.

In the discussion following the essay, methods of religious work were considered, and those present must have realized that a church is strong, not in proportion to its magnificent edifice or its large membership, but in the spirituality and beneficent activity of its members—that life is not simply worth living, but that it is blessed to live when one realizes the sacredness of truth already possessed and the joy of growing into new thought. The constitution of the club was read, its purposes and aims explained, and an opportunity given

those present to enroll themselves as members. The evening's entertainment closed with the serving of refreshments and pleasant sociability among the guests.

MRS. E. A. WEST, Sec'y.

The Pacific Coast.—Accompanying the cordial greeting from our far off workers comes the following hopeful survey of the work done and doing. "Within two years past the number of our Unitarian movements on this coast has risen from seven to fifteen, and of settled ministers from six to twelve. The Sunday-schools have increased from four to eleven. Five new churches have been built, and three other societies, having secured sites, are preparing to build. The contributors to the American Unitarian Association have trebled. A Pacific Coast Conference has been organized, and has this year raised \$700, chiefly for home missions. Four students of theology have been sent to Meadville; two of them Japanese youths. Several Women's Auxiliaries have been formed and are doing Post-Office Mission work. Publication work has been begun, and a central depot for our tracts and books is maintained in San Francisco by the Channing Auxiliary. The states and territories to the north seem particularly responsive to our gospel, and the recent increase of population and prosperity on this coast has greatly furthered our efforts. But chiefly this progress is due to the wise and generous policy of church extension pursued by the American Unitarian Association, and the important help given by the Unitarian Church Building and Loan Society. Here in Oakland Unitarian services have been maintained without a Sunday's interruption for two years past. The two families who first welcomed me to the city have swelled to 250. A church site costing \$13,500 has been bought, and \$8,000 additional pledged already towards the building, which will cost from twenty to thirty thousand and be begun in the spring.

C. W. W.

Humboldt, Iowa.—Miss Marion Murdock, Unitarian minister at Humboldt, sends us her church calendar for 1888-9, in which are set down two services and the Sunday-school for each Sunday, the Ladies' semi-monthly Circle, the Art Club (semi-monthly), Unity Club (weekly), a monthly Sociable and Quarterly and Annual meetings of the Society. Sunday evening work is laid out for nine months ahead, in which the names of ten members of the congregation appear as helpers. All of which indicates a busy minister and a busy church. We are in receipt of the following note: "According to the request made by the Western Conference, an Emerson Memorial Service was held at Unity Church on Sunday evening. Emerson's life, his religion, and his poetry, were subjects of papers read. An excellent review was given of the Divinity School Address, readings were contributed, and the choir, with much enthusiasm, furnished music appropriate to the memory of a prophet and seer. The evening was much enjoyed."

Geneva, Ills.—The society in Geneva began its year's work with a vigor that showed itself in the addition of a hundred dollars to the pastor's salary. This, however, is but a slight return for the pastor's generosity in having provided himself with a colleague who promises to be an efficient factor in the coming activities of this veteran among the country societies. The annual sale has just occurred which met with its usual success. The Ethical Committee are interesting themselves and others in the inmates of the county poorhouse. The younger folks have organized a Lend-a-Hand Club under the leadership of Mr. T. H. Eddowes and Mrs. B. A. Fessenden, which starts out with much zeal among its members.

Sioux City, Iowa.—Eight weeks' of acquaintance with the church at this place con-

vinces me that any high expectations we had of it are to be realized. I have never found a more united and hearty congregation. They have intelligence and a high appreciation of the moral issues of the day. They are attentive and courteous, and give their sympathy to what is good. The Unity Club has a Shakespeare and an Emerson division, both of which are ably conducted. Unity Circle is delightful. Everybody is truly loyal to the pastor, Miss Safford, and everybody sincerely prays for her recovery and her return to her sphere of usefulness. This also is very beautiful.

S. S. H.

Fort Scott, Kan.—The new movement here is growing. Our worst difficulty is the lack of a suitable place for services. The people who are leading the enterprise are among the best in the city. The movement is especially fortunate in having the help of Mrs. Hannah Steine, the best musician in the city, and an artist of much skill and great promise. Any one desiring to contribute books, magazines, sermons, or papers to our library, will help a good work. Address the undersigned at Uniontown, Kan.

J. W. CALDWELL.

Syracuse, N. Y.—Unity church continues to grow. The audiences in the evening are large, crowding the pretty hall, standing room being at times unavailable. On December 2, Rev. S. R. Calthrop occupied the Unity pulpit, Rev. J. C. F. Grumbine, the pastor, being absent from the city. A new periodical, literary and humanitarian in character, called the *World of Letters*, and edited by Mr. Grumbine, promises to be a success. Our creed is "freedom, fellowship and character in religion."

Toledo, Ohio.—The Charity committee of the Unitarian church have raised funds and established the first free Kindergarten in this city. Mrs. Jennings introduces it to the public with all a kindergarten's zeal by an article in the local paper. And now we give the city fathers two years to be converted, as in Philadelphia, and make the child-garden the entrance to the public schools.

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CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, December 30, services at 11 A. M. Study Section of the Fraternity, January 4; subject, Lord Macaulay.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 30, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, December 30, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 30, services at 11 A. M.; Subject, "1888." All Unity Club meetings suspended till after New Year's.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 30, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Seventh Lecture by Rabbi Hirsch, Thursday, January 3, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

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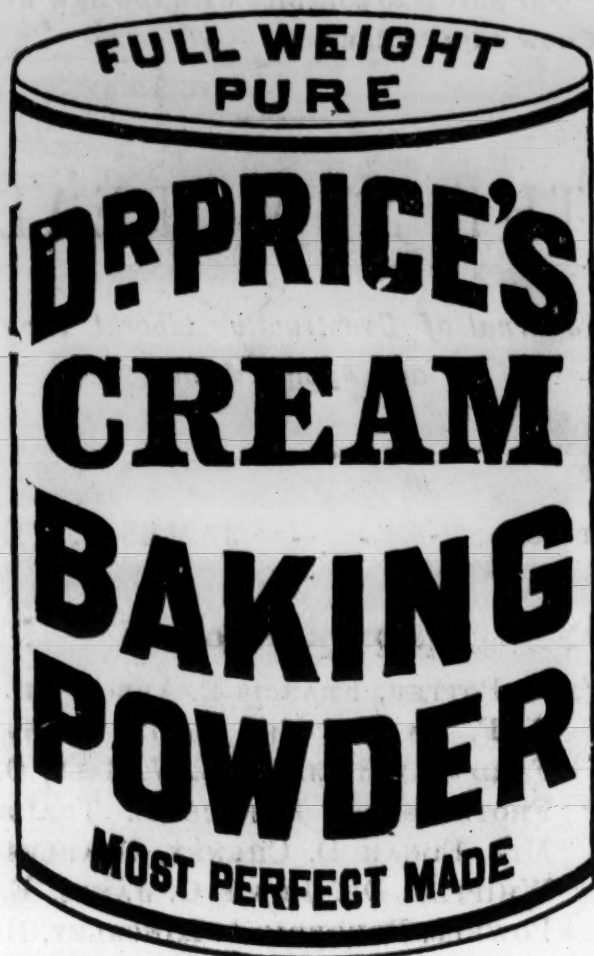
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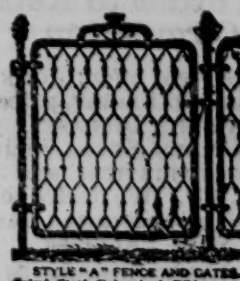
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